

CHANGES PT.2: “INTO ONTOLOGY” Adam Fieled



The Purification Chain “Into” Ontology

Primary Mode	(Space Between)	Secondary Mode
Kant/Idealism phenomenological “lightning bolt” gestalt form	Dasein (Being-In) as balancing link the meta-rational space between	Derrida/structuralism language as “lightning bolt” gestalt form enclosed within Kant, pure Idealism

From a reading of “Writing and Difference”

Primary Mode

“simultaneity”/ “force”
meta-rational “force of linkage”
Idealism

Secondary Mode

phenomenology as “occultism”
formalist materialism of Derrida

(purity of Dasein,
language “Being-In”
metaphysics)

Simultaneity of language “striking,” “Being-In” metaphysics, enclosing it, striking at the same time—

Space Between the materialist/formalist security “Dasein” of structuralism as it “forces,” enclosed in the Ideal-Kantian-Platonic “Dasein” Primary Mode, as a meta-history of philosophy as a series of “forces,” enacting a simultaneous structure mediated by meta-rationality conferring perceptible and perceived “linkage” on constituent “lights”—

“The Compressed Matrix as...”

Primary Mode

“narrative without discourse”

purely “objective” language
away from the “comfortable”

temporal/spatial “circularity”
rather than linearity (Dasein)

Secondary Mode

site for formal rigor/invention
from the PC “into” ontology

linguistic representation of Dasein

Advantages of the Compressed Matrix (and the Purification Chain)

The Compressed Matrix form is not susceptible to the “decoys” of sanctioned philosophical discourse.

The absolute formal rigor of the Compressed Matrix is purified by “absolute invention” guaranteed by the imperative to compress.

In the context of the Compressed Matrix, Idea must exist in purified balance with assertions of will, and repetitive will-assertions excised.

The Compressed Matrix form affirms Otherness by presupposing a pure and purifying Other, perceiving from the primary mode of Idea and the Ideal.

Space Between, Ontology, and Romanticism

“Leveled articulations” decoy an “I” purified by the space between will and idea, world and earth, into a mutable form which rests, at different intervals, in different spaces between on structures which emphasize the vertical, crowned by a “top,” self-perceived and represented version of space between— not negative capability, but a capability held in consciousness which has negativity as a primary mode and positivity as a secondary mode, working horizontally “at the top” in balance and space between to balance (and thus, romantically, sanctify) space between and Dasein as equal but not equivalent primary modes.

Dasein and Space Between as being “off” the Purification Chain by roughly equal importance (importances), both in aesthetics and “in” ontology— an entity which cannot effectively create and sustain the one without effectively creating and sustaining the other— Dasein encloses Space Between, Space Between extends Dasein, into a reciprocity which has in it the inevitability of the strictly empirical.

The romanticism of reciprocity between Dasein and Space Between— Dasein as the ideal male and Space Between as the ideal female— mirrored in romanticism’s ability to configure non-dualistic moments (sans the horror of one turning into two) of Being-In passion and intellection, and finding space between towards a reciprocity between the temporal and a capacity for anti-temporal (“timeless”) aesthetic/symbolic representation.

Space Between and Dasein as an interrelation “past” the Purification Chain, which is fastened to the lower “tiers” of its subsistence as practically manifested Ideal in aesthetics and ontological thought— Keats’ nightingale as representation of Dasein, the construct of Keats’ himself, with his representational abilities, as Space Between “in” the Romantic. The inversion of the phallic act of poetic composition “against” Space Between being purely feminine is the space “beyond” Dasein here.

Space Between and Dasein

Space Between and Dasein, separately or together, presuppose states of unity-within-perceptive consciousness, “one-ness.” Constricted into halves by violence or opposition, Space Between and Dasein are forced to descend from their own verticality to World and Will, opposing violence by an act of mirroring them with Earth and Idea “into” Space Between and Dasein again. The process ends in a “third,” which, by encompassing “two,” is also one.

Descent down a vertical axis and up again— agents of the Purification Chain in states of “exchange” crossing it in parallel horizontals— Space Between and Dasein are capable (make no mistake) of violence together, impositions of unity— against impositions of alterity or, when they are unavoidable, assimilating them into triangles bent back cleanly into a consolidating vertical axis— the “face” made by Space Between and Dasein together is always behind itself, “in itself,” and representation, in its representation of ultimate interiority, of the meta-rational, possibilities of “balance” and “linkage.”

Meta-rationality as consolidated alterity— in its consolidation, three becoming one again— avoidance via direct acknowledgement and transcendence of the horrible and false singularity of “two” and “two-ness”— Space Between, Dasein, and the copula— Space Between is Dasein and vice versa, all in the intermixing of boundaries and depths, center-places and edges, structures and differences in and “between” them.

Ontological thought not only “in” but “as” a compressed matrix structure, to be used not only discursively but instrumentally— a weapon against ideological “maze” structures, depths which are against depths which are not— one to three, back to one, then up to the solidity of “four” when ontological consciousness is developed towards the purity of gradual, “linked” (meta-rational), temporally extended verticality.

Adam Fieled, 2013

